The Bombay Guardian.

VOL XXVI.—New Series.—No. 10. SATURDAY, MAY 8, 1880.

Rs. 6 per annum in advance without postage.

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—The retirement of Mr. Theodore Bosanquet C. S., as explained by those who appear to be cognizant of the facts, is calculated seriously to affect the reputation of Sir Richard Temple. Mr. Bosanquet reported that the high mortality in Satara 18 months ago arose mainly from the fact that the people had no state relief at the time when it was needed most. This was not in accordance with Sir Richard Temple's utterances, and Mr. B. was asked to withdraw it, but declined to do so. Mr. B. entered a spirited protest against the rigid application of the new Forest Rules, as long as the Famine lasted. When he was Collector of Colaba a number of people, suffering as they said from the severity of the Forest Laws, waited on the Collector and the Political Agent to state their complaints. A charge of combining for the purpose of creating a riot was brought against them by the Political Agent, but Mr. B. found the charge unfounded and dismissed the men. Government demanded a new trial and appointed a special officer to try the case, and the men were found guilty. Sir Richard then removed Mr. B. from a position in which his salary was Rs. 2,325 to one where it was only Rs. 1,000. Sir Richard had hardly left Bombay before Mr. Ashburner, the actg. Governor, restored Mr. Bosanquet to his previous position. Mr. B. chose however to send in his resignation. The matter, as thus stated by the *Times of India*, is certainly calculated to make people congratulate themselves that Sir Richard has left these shores.

—Some of the London Journals seem to keep a penny-a-liner to furnish them with Spurgeonic sayings, never uttered by Mr. Spurgeon. A story is on its travels telling how Mr. Spurgeon said he would vote for the devil if he were a liberal. Of course Mr. Spurgeon never said it, but that matters little. This world is not what some people would have it until a man may tell a lie without the fear of any body being bold enough to deny it.

—We are favoured with a copy of the Report of the Bombay Diocesan Committee of the Society for the Propagation of the Gospel, for 1879. The Society has 8 European missionaries in this Presidency, stationed at Bombay, Dapuli, Ahmednugger and Kolhapur and one ordained native minister. The work of Messrs. Rivington and Day at Poona, though they are not supported by this society, is mentioned in this Report. Under the head of the Additional Clergy Society, reports from the following are published :—Rev. E. Crampton G. I. P. R. Rev. R. L. Page, Mazagon; Rev. E. R. W. Evans, Parel; Rev. R. F. Winter, Harbour. There are 3 missionaries at Ahmednuggur, Mess. Williams, Lateward, and Ellis and 2 at Kolhapur, Mess. Taylor and Priestley. In the former district 211 adults were baptized, at the latter, 13. At Dapuly Mr. Gadney is said to be gaining the good-will of the Natives, though he has not admitted any of them during the year into the Christian fold. In Bombay Mr. Gilder baptized 2 adults, Mr. Ledgard 3, and Mr. Diago 7. Mr. Diago estimates the Tamil-speaking community in Bombay at 5,000; Church-Members 250, of whom 100 are communicants. The erection of a mission church in Ahmednuggur is contemplated. Five adults were baptized in Poona. Total outlay for the year Rs. 52.081. Mr. Williams, speaking of the numerous baptisms in the Nuggur field, assigns three causes: I, the humbling effect of the famine; 2, the Mission work of those gone before; 3 the hope of pecuniary help; and adds: "The Americans have had, they say, only 100 baptisms where the S. P. G. have made something like 2,000. If the two causes first stated were the only ones in operation then the Americans and S. P. G. would have had about an equal number of baptisms; the reason they have come over to us in such numbers while so few have gone to the Americans, is to be attributed to the hope of obtaining pecuniary help." M. Williams repudiates of course the principle that those who seek baptism from such motives are to receive the rite. He would have a school-master located in such places to teach the people the first principles of Christianity and thus 'prepare them' for the rite.

—A correspondent of *Native Opinion* furnishes a curious illustration of the logic with which some think to defend Brahmanism, Caste and Idolatry. He quotes what we said about the Brahmin family at Rahoori guilty of murder, fratricide and incest, and screened by their caste people from public justice, and answers it by quoting from some unmentioned source an account of an abominable crime committed by a Roman Catholic dignitary. Our notice of Mr. Telang's idolatry is quoted and answered by an extract from the *English Mail* giving an account of an alleged instance of idolatry in Ireland. If the writer had referred to our last issue he would have found an instance to the point much nearer at hand, in the reference to the idolatrous worship at Bandora in connection with the recent Roman-Catholic festival of Corpus Christi. But what are we to think of the patriotism that gets angry not at the scandalous things tolerated or screened by Caste, but at the divulgation of these things, and that rakes the dunghill of European crime to show that something as bad is to be found there. The *Catholic Examiner* might call upon the *Native Opinion* to give its authority for the horrible imputations on the character of one of its Bishops.

—Some of the papers with which we exchange come to us misdirected. We will be glad if the managers of the papers kindly sent to us will take note of our correct address, Anglo-Vernacular Press, New Nagpada, Bombay. Simply the words *Bombay Guardian*, Bombay, would not be so perplexing to the Post Office people as when the name of some press or office is given with which we have now no connection.

—A friend some time ago asked us to publish some statistics showing the strength of the different Protestant and Roman-Catholic churches in America and England. We do not find it easy to give reliable statistics with regard to these matters. A new census of the populations is to be taken this year in America, and next year in Great Britain, and we may then get something approximately correct. A Manchester paper has lately published some statistics relating to religious denominations in the United Kingdom. Some items in these appear conjectural, specially, as regards the numbers belonging to the Church of England. They are put down at 13,000,000, though it is acknowledged that there are sittings only for 6,000,000. The fact is, there is a great body of people in England who attend no place of worship at all, but who require the services of a clergyman when there is a burial or a marriage to take place, and so are reckoned with the Ch. of England. Perhaps the best way would be to take the number of ministers. These are put down for the Ch. of England in round numbers at 23,000, but one fifth of these are without parochial charge. The Episcopal Church in Ireland has 2,000 clergy. Outside the Ch. of England, in connection with evangelical bodies, there are 14,721 ministers. There are 4,141 Presbyterian ministers in the United Kingdom. Congregationalists 2,620. Baptists, 1879. Wesleyan and other Methodists, 5,130.

—We take the following from an essay by Prof. Maedler, in the *Secundra Messenger*:

Napoleon once asked the famous Laplace whether in his researches he had found proofs of the existence of God. "Sire," replied the latter, "I have never yet required this hypothesis in my calculations." One might wish that Laplace had expressed himself less ambiguously. Nevertheless it will soon become clear that his answer just says the opposite of what, at first sight, it seems to imply. He has never *required* that hypothesis. But how! if ever he *should have required* it in his calculations, *i. e.*, if he had come to a point where the universal laws did *not* suffice to explain all? In that case he would have required a helper, a corrector whose existence he would have had to take into account as a necessary hypothesis, since without such an one the results of his calculations would not have tallied with each other.

Such a case has not happened to Laplace. Happy he and happy we all that this was so! The great clock of the universe has kept its time; no god had to take the trouble to move its hand or change the length of its pendulum in order to correct the *mistake* which had been made in the begining. I say again, happy are we that Laplace has not found a proof of the existence of such a god. Our pious forefathers knew well what they meant when singing:

"His plans are always right, nor fails
"His rule in anything"

And these lines we would have had to cancel if the philesopher had really been in want of such a hypothesis. No! such a god is of no use to us. Not only can science not lead the enquirer to him, on the country, if he existed anywhere in somebody's fancy, science would soon destroy all belief in him.

We connot say that the effort to justify the answer of La Place, appears to us a very happy one. The author of the *Mechanique Celeste* never required in any of his calculations the hypothesis of the existence of God. This is similar to the language used by Humboldt in his Cosmos, and cannot well mean anything else than that LaPlace found nothing anywhere that demanded the existence of God. All things could be accounted for apart from that hypothesis. The only way in which existing things can be accounted for apart from God is by attributing to law i. e. to a nonentity, a something imagined by the scientist, the attributes that belong to God. Astronomy has much to tell us about the laws that govern the heavenly bodies, and about the laws that brought them into existence. But these laws are not entities but modes of operation, leaving the question of an Operator untouched. The astronomer, availing himself of the observations of foregoing astronomers, and devoting many years of his life to further observation, at length reaches the discovery of what is called a law, finds out for instance the cycle of the precession of the equinoxes, in other words that the earth accomplishes a series of movements in 12,091 years and then begins again. Now to say here that there is nothing in this requiring the observer of nature to infer the existence of a Sovereign Ruler, is simply to imagine that the law which you have discovered is a kind of entity, something that has an actual existence of its own and can explain all things that are affected by it. This seems to us the height of absurdity. For our own part the hypothesis of a Supreme and intelligent Being is required by every thing that exists, though it be a drop of stagnant water, or a grain of sand. The frame work of laws discovered by science is simply the orderly course in which creation is made to move. A law without a lawgiver is as preposterous in the material creation as it is in civil government among men. Let us imagine an intelligent fly living in the neighbourhood of a clock, sometimes lighting on the pendulum, sometimes on the hands, and gradually getting so far master of the situation as to observe that the hands are united and vertical every day at twelve o'clock, and then laying down the axiom to his fellow-flies that this clock is subjected to a law that causes the minute hand to accomplish its revolution once at least every day. One of the flies that hears him says: I draw the conclusion that this clock has been made by some very intelligent man. Nothing of the kind, says the scientific fly; I have pointed out to you a law that accounts for the various movements of the hands, and having the law, we have no occasion at all to infer the existence of a higher power governing the clock. We account for every thing by the law which I have announced to you.—The heavens declare the glory of God and the firmament showeth his handiwork, and so does the blade of grass and the grain of sand; for of him through him and to him are all things.

—We acknowledge receipt of the Report of the Mission Hospital and Dispensaries connected with the London M. S. in S. Travancore. The Agency consists of Dr. Thomson, Med. Missionary, a Native Asst. Missy., an itinerant evangelist, 6 evangelists in charge of dispensaries, 5 students and dispensers and 4 Bible women. The number of cases has risen from 2629 in 1862 to 21049 in 1879. H. H. the Maharajah takes a good deal of interest in this work as is shown by the fact that the expense of building a new dispensary was met by him. The Dewan was present at the opening and spoke in high terms of the good work done by this agency. 3658 of the cases treated were surgical. From a table given in this Report we learn that there were 288 adult baptisms last year in the different stations of the L. M. S. work in S. Travancore. There are 18 Native ordained missionaries; Catechists and other helpers 183. Total of adherentes, 13688; of church-members, 3351; scholars, 93280.

—The May number of the *India Methodist Watchman* has a good deal of valuable matter in it. There is an article entitled "Where are God's handmaids," with reference to Joel 11. 29; another "Do you do it?" relating to the duties of masters to servants in this country; "Is it true?" on the words, the labourer is worthy of his hire, with letters and selected articles, notices &c. We take the following from a letter signed C. B. Ward:

"The Christian Orphanage has accomplished on foot the journey of 200 miles from Goolburga to Moglarum. Houses have been built for the children. A temporary Mission House is probably done by this date. A piece of work has been given us until the monsoon sets in, on a tank, bund or dam."

—We are glad to learn that there is a likelihood of an immediate commencement of the enterprise of supplying Bombay with a Coffee Room and Reading Room for the use of sailors, by the Young Men's Christian Association. They have Rs. 6000 in hand. The plan includes a Hall for their own meetings and some Rs. 10,000 more will be needed to complete the edifice as proposed. The site obtained from Government is nearly opposite to the Sailor's Home. We beg to call attention to the public meeting announced for next Tuesday, 8 p. m. at the General Assembly's Institution, Calbadevi, when the annual report of the Y. M. C. A. will be read.

—A correspondent asks if it is right for a true Christian to go to the theatre or circus. We have not so learned Christ. We cannot imagine what one who knows the joy of the Lord, can be seeking in such places. The pictures of the circus performances posted up about the streets, would suffice to warn away, we should think, those whose tastes have been formed in the school of Christ.

—In these days there is a copious supply of literature especially for children. In much of this the aim is simply to amuse. This may be a legitimate end, but it is not the highest one, and some times the stories told are calculated to make the child think that smartness compensates for the lack of truthfulness. There is an amusing story of a race between a tortoise and a deer, in which the deer is made to believe that the tortoise is always in advance of him, a great number of tortoises having previously stationed themselves at different points, so that the deer should always hear the voice of a tortoise ahead of him, till at length he kills himself with his efforts to get ahead. The moral is that great physical advantages are no offset against sagacity. But it was not so much sagacity as unscrupulous lying that carried the day. We should fear that the child would get the idea that cunning and falshood win the race against honesty and simplicity. So they do for a short distance but the latter reach the goal at last and the first are nowhere.

—We have received another letter from H. W. on the subject of Tholuck's writings, with an extract from Haldane. We fear that the cause of truth would be more injured than advanced by our publishing these denunciations of one whose orthodoxy at the present day is in as high repute among Evangelical Christians as that of any other German theological writer. It is possible that when Tholuck began to write on the Bible there may have still clung to him some of the rationalistic leaven then so diffused in Germany; but if so it must have been expunged in subsequent editions of his work. He was invited to the General Conference of the Evangelical Alliance in New York, 1873, and the volume embodying the proceedings of that meeting, contains a paper contributed by him, and a notice of Tholuck himself by the Rev. L. Witte, from which we make a few extracts:

"We know that in a great measure the change from Rationalism to faith which has been granted to our country within the last fifty years is, next to God's grace, owing to the restless zeal of this brave *Miles Christi*, a genuine good knight without fear and without reproach. In dark and dreary days he has gallantly borne disgrace for Christ's sake. He, a single man, has won the field in the University of Halle, and all his colleagues, one by one, have been forced to yield to his superiority of Christian energy and knowledge. But more than that, thousand upon thousands call him their spiritual father, their father in Christ. There is nothing like sickliness in his spiritual life; Christ and Christ alone, as he himself has borne witness, is the love and passion of his heart."

—At the time we write no official explanation has appeared of the stupendous blunder made by Sir John Strachey, leading the Indian Government to suppose itself richer by three millions stg. than it really was. In consequence of the pleasant budget supplied by Sir John, Government slacked the reins in several departments, and this increased expenditure is so much more to the bad side of the exchequer. If we have no Englishman who understands accounts could we not borrow the dewan from some Native state? We see that a contemporary suggests the reimposition of the import duty on English cotton goods. Why not? Another contemporary has a different suggestion. It appears that the Chinese Government have been persuaded by the English minister at Pekin that it would be for the good of the Chinese Treasury if the indigenous cultivation of opium were prohibited. This has been done, and the consequence is a greatly increased demand for Indian Opium. Malwa Opium has gone up from Rs. 1470 to Rs. 1800. The *Bombay Gazette* recommends a proportionate increase of the transit duty on Malwa Opium. Thus we have

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

the anomaly presented to our view of English influence brought to bear in China to hinder the cultivation of the drug there in order that China may be dependent on this country for the supply. Perhaps the next thing in politics will be to prohibit the sale of Indian cotton in India in order that Manchester may have a free course in this country for her admirable products.

—'Does he eat meat on Good Friday?' appears to be the crucial test with some Roman Catholics. An Irish priest who took part in election proceedings at Cork, denounced one of the candidates for boasting that he had eaten meat on Good Friday, and appealed to the people thus: Would you like the Catholic that would boast that he ate meat on Good Friday?

The Bombay Guardian.

SATURDAY, MAY 8, 1880.

LIFE ASSURANCE.

We have received a large and nicely-printed pamphlet about the Oriental Govt. Security Life Assurance Co., Ld. and have been struck with some of the arguments used. We do not like to accuse the writer of having stolen them from the pulpit, but they are marvellously like some that we are accustomed to hear from those who try to persuade sinners to seek salvation. Let us look at them.

"*I have no need to assure.* Why? Is it because you are already so provided for, &c. But are you sure this is the case? &c."

So the sinner says. I have no need to seek salvation. Why? says the preacher, Is it that you have a good foundation laid up against the time to come? Are you relying on the uncovenanted mercies of God?

"*I have nothing to spare for Life Assurance.* Life Assurance is not a matter of sparing but of necessity. It forms the first claim, &c."

In like manner, salvation is not a question of economy but of necessity. One thing is needful. Seek first the Kingdom.

"*I may not be able to continue the payments.* That is no reason for neglecting present duty. Persons do not act on such suppositions in other things. They do not abstain from marriage for fear they shall not be able to continue to support a home. They do not neglect to begin business because they may not be able to complete their purposes. Such timidity would be the death of all human enterprise. The true law of life is to do our duty to-day and leave the morrow to the care of itself. Sufficient unto the day is the evil thereof."

So the sinner says: I may not be able to endure; I may *backslide*. How admirably the pamphleteer disposes of this argument. It is really refreshing to find business men exhibiting such good sense. But the most pressing of all duties is to make our peace with God and get the perfections of God on our side.

"*If I cease to pay I loose all I have previously paid*" Here, we confess, the logic of the pamphleteer is a little at fault. There is only one thing to say to the man who brings forward this objection, viz. Do'nt cease to pay. To the sinner who says: I might cease to trust, we say, not if you keep looking to Christ.

"*I want to invest my money safely.* Then take it to a life assurance Co. There is nothing on earth in the way of investment that is more safe."

Very likely. But there is something in heaven that is safer. Lay up for yourselves treasures in heaven.

"*Assurance Companies have failed.*" The answer is, Go to a Company that cannot fail. Capital advice. Some men have tried religion and yet are now in their sins. Let them try Christ, and keep on doing so, and there will be no danger of their losing what they commit to him.

"*I have once been assured.* Then you were in a better position than you are now. The satisfaction was worth more than the money paid for it."

I was once a Christian. If so, you were once a happy man, getting victory over temptation and escaping many ills and cares that now beset you.

"*I cannot afford to assure.* Cannot afford! Have you thought how little it requires to assure your life? Three pence a day, the price of a common cigar, will assure £200. Who is the man who cannot spare the daily amount of a pipe, or cigar or glass, that he may thereby" &c.

The Christian argument is here again *à fortiori*. Salvation is offered to you without money and without price, and it will show you how to spend your money so as to have vastly more gratification from it than when you spent it for self-indulgence.

"*I can make a better use of my money.* I doubt it. Look here." &c. So the sinner says, I can do better for myself than if I became a follower of Christ. A great mistake. Have you ever read the parable of the Prodigal Son?

"*I do not wish to do any thing in a hurry.* Not even die in a hurry, only Death will not wait for you to consider whether you will receive him, and when it may be convenient."

Capital! here indeed is a Daniel come to judgment

"*I may find a better Company after I have assured.* Human perfection does not consist in doing things with infallible correctness, but in doing the best we can at the time of action."

We say to the sinner, Christ is just the Saviour that you need, and there is no other name given under heaven whereby we may be saved. Christ has a charter from the Most High to save unto the uttermost.

"*My wife is opposed to it.* Then, like the wife of Job, she speaks as one of the foolish women speaketh. When wives have not the ordinary discretion of knowing what is for their good, their husbands should act on their own independent judgments in providing for their future need."

Surely there is the very essence of wisdom in this remark, and those who hesitate about taking up their cross to follow Christ because their wives do not see as they do, should lay this advice to heart.

"*I intend to assure sometime.* A certain place is paved with good intentions. The existence of this intention forms the greatest condemnation of the victim of the evil, for it shows that he was alive to the evil, and ought therefore to have provided against it."

Let all those who propose to seek salvation some time, attend to what is here saved.

"*It is really not convenient at present.* I could only assure for a little. Then assure for a little."

When I have a convenient season I will send for thee. But the convenient season never comes. Men do not find it convenient to lay out money for a distant good, and they do not find it convenient to renounce this present evil world that they may have a part with Christ in Paradise.

"*I am too busy just now to attend to it.* Men are usually too busy to welcome Death. He seldom comes invited, and not often when convenient, but he comes, nevertheless."

Could any thing be better put?

"*I cannot be bothered.* This is reckless. The subject of Life Assurance is one of too grave importance to be treated as a bother."

This is severely said, but well-merited, especially if we apply it to the sinner.

In conclusion, we would urge our readers to set their affections on things above, and not on things on the earth. For the world passeth away and the lusts thereof. I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

KEEP YOURSELVES FROM IDOLS. IV

We have lifted up our voice against the great golden idol of Public Opinion, in our last issue, but have not fully delivered our soul of the feelings aroused in us by the worship rendered to this specious idol in the church of Christ. The Public Opinion of Christendom claims to be something very different from the Public Opinion of other ages and other climes. Public Opinion was once heathen but is now Christian. Public Opinion now-a-days is acquainted with the Gospel, and passages from the sermon on the mount may occasionally be heard dropping from its lips. Has not the Gospel elevated Society? Has it not brought into disrepute many things that were once tolerated? Is there any slave trade among us now? Are not our prisons comfortable? Are not our courts of law open to men of all classes? Would such writers as Fielding be allowed to write in our leading journals? We must distinguish. Public Opinion is bad or good according to the influences brought to bear upon it; and can any one fail to see that the influences brought to bear upon the Public Opinion of our day are vastly different from those of former days?

This may be admitted. Yet, when we remember the words, "One is your Master, even Christ," and compare with his teachings those of public Opinion, a sad contrast becomes apparent. Thousands and tens of thousands in our churches are not running the race set before them in the Gospel, not fighting the good fight of faith, not pursuing the narrow path which alone leads to life, just because Public Opinion forbids their doing it. Perhaps among our readers there are some who remember how they have been hindered from engaging in work for Christ because it was made evident to them that Public Opinion would come down heavily upon them if they went forward to do that work. When Jesus Christ was on the earth, throughout the whole of his ministry, he preached the Gospel in the open air, in towns, cities, villages, on the sea-shore, in the marketplace, in the synagogues, in the temple, wherever the people were to be found; not only the twelve, but the unordained seventy pursued the same line of open-air testimony.

At present, Christians have allowed themselves to be shut up in churches, nice, handsome churches, it is true, but, in a sense, places of imprisonment for the Gospel. It seems as though the great majority of Christians had had an understanding with one another to this effect: We will sequester ourselves in these commodious edifices, and wait till the outside world gets tired of its sin, and begins to feel its need of the consolations of the Gospel. Now here we have an example of the way that Public Opinion has been tyrannizing over the Church of Christ. Do you not know it? Have you not felt the chilling influence of this idol whenever you have been affected by the consideration of Christ's love so as to perceive your obligation to engage in some aggressive work for the salvation of souls? Have you not gone in and out among men or women with a consciousness of your obligation to speak to them about the claims of Christ, and been kept quiet by the fear of Public Opinion? When Christians who have cast off all deference for this idol, come together in some open place to witness for Christ and the Gospel, have you joined them, or have you passed by on the other side, as though your sympathies were with those who scouted such movements? Perhaps you said in your heart, The time is not come for me to identify myself with these good people; after a little while, Public Opinion will become more favourable to it, and then I can engage in it. Do you not see? You are putting the authority of Christ below that of your idol. Perhaps you comfort yourself with the thought that you in your heart despise these people who oppose aggressive Christianity; well, what does that show but that God has given you wisdom and you sacrifice that God-given wisdom to your idol? This is the greatest triumph of all for the idol. Yes, there are Christians so far enlightened that they can easily see who are most honouring the Master, who are most closely following his footsteps, yet they deliberately identify themselves with those whom they know to be less earnest and devoted simply because these are more respectable; that is they allow Public Opinion to determine one of the most solemn steps in life. There are men who have learned of Christ that it were better to be flung into the sea with a milstone round the neck, rather than offend against one of his little ones, that is, jeopardize their faith by putting the stumbling block of an evil example in their way, yet the law of society requiring them to do this very thing, is obeyed. There is nothing that Public Opinion more strongly resents than for you to abstain conscientiously from things that society refuses to regard as unlawful. The course you follow under such circumstances will show whether Christ is your Master or whether Public Opinion is your idol.

Public Opinion has set itself very strongly against what are called revivalistic measures, that is, measures calculated to lead the sinner to seek the Lord openly and without delay. Christ has set his seal upon these measures by converting very many who have thus been dealt with; but society says all this is vulgar, fanatical; in religion we must be above all things proper, that is, conventional; we must be very quiet and decorous, and do nothing that will offend well-bred people. The net may be let down but must not be hauled in, for that will cover the decks with fish, good, bad and indifferent; while the net remains quietly in the water, there is no confusion, no splashing, no struggling, nothing unseemly; let every thing be done decently and in order. The Apostle Peter had when a fisherman seen an extraordinary amount of confusion on the decks of two fishing boats, because of nets hauled in; and what was it the Master then said to him? From this scene of disorder, learn, when you become a fisher of men, how much better it is to let the net remain undisturbed under water? Nay, very different was the instruction of the Master. When our Lord said to his disciples, Beware ye of the leaven of the Pharisees, he sought to warn them against the Public Opinion of that day, which looked down upon provincial religion, and required that all men should accept of the Jerusalem type, under pain of being despised by society.

INTERNATIONAL BIBLE STUDY.

May 16th, 1880. *Matthew V.* 33-48.

"Thou shalt not forswear thyself." This was the measure of obligation revealed unto the believer under the former dispensation, or perhaps we should say, this is the measure of obligation imposed by the pharisees, the interpreters of the law. Thou shalt be careful to fulfil the engagements into which thou hast entered with an oath.

"Swear not at all." Christ will not allow that there is any difference in the binding nature of the obligations assumed with an oath and those that have not been so assumed. The awfulness of the oath attaches to every word that the Christian says. Let thy yea be yea and thy nay, nay. The word of the Christian should be better than the oath of another. The inhabitants of the kingdom are the children of God i. e. are like their heavenly Father. Heaven and earth may pass away but not an iota of his word can fail; so must it be with the Christian. Have you borrowed money, promising to pay it at an early day, and has the day gone by without your doing it, and without your making the sacrifices that would have enabled you to do it? Ah! you are not one of those whom Christ calls his disciples. He that heareth these sayings of mine and doeth them. There is reason to believe that there are Christians, so-regarded, who do not even fulfil the more solemnly contracted obligations, those for instance, they assumed when they joined the church, when they partook of the Lord's Supper, &c. They have said "Here Lord, I give myself away," and many things occurring every day testify that they are *not* dedicated to the Lord. When the people round about you begin to recognize the fact that your word is as good as your bond, that you may confidently be expected to fulfil every engagement, no matter how trivial, when people find out that there are no disappointments for those who rely on what you say, then there will begin to be manifested an earnest desire to know that Saviour who has wrought so wonderfully on your nature. For all men know that all men are liars, that all men sacrifice truth at *some* point of danger, and that a man who never disappoints is one whose nature has been changed. To swear by a thing, is to stake the existence of that thing upon your veracity. To swear by heaven or by God is to renounce your interest in heaven or in God if you fail to do what you are vowing. How many there are who only mention the name of God to reiterate their renunciation of all that he can do for them. How many will stand aghast at the judgment day on finding that they have sworn away all interest in the salvation that God had provided for such as they. Our Lord did not mean that there should never be any solemn affirmations, for he himself makes use of them: Verily, verily, I say unto you. We may use them as he did, for the purpose of impressing some truth more deeply upon those whom we are addressing.

"An eye for an eye and a tooth for a tooth." These were penalties imposed by the Mosaic law. Christ does not mean that it is not the duty of the magistrate to inflict such penalties. Nor does he mean to say that it is not sometimes the duty of the Christian to prosecute a man who has injured him. The interests of the public may forbid the Christian to let the offender go. If I, finding a burglar in my house, let him go, I make myself responsible for the burglaries that he may thereafter commit. Kindness to the man himself demands that he should be made to suffer. This is God's own arrangement and our Lord had no thought of setting it aside. See Romans, ch. xiii. But the Christian is not to cherish a retaliatory spirit, but the very opposite. A good man was once accosted by another man in an unfrequented place with the words, Your purse or your life. He gave him his purse and addressing the man kindly, told him he was sorry to find him engaged in such a course. The man told him that it was the first time he had ever attempted to rob, and that it was only the misery of his wife and children that had driven him to it. The gentleman was a truly Christian man and talked to the other in such a way as to win his confidence and accompanied him to his home where he found that matters were as they had been represented. He relieved the wants of the family, got the man employment, and led him to put his trust in Christ, and thus was the means of saving him for time and for eternity. The Christian is domineered not by covetousness but by love. He has more pleasure in imparting to others than in taking from them. Love is of God and when we are actuated by love, God is on our side, and knows how to give us the victory.

"Resist not evil." Evil is not overcome by evil but by its opposite, good. Covetousness is not overcome by covetousness but by generosity. *In hoc signo vince.* When Christians are conformed to the example set them at the cross, the subjugation of the world will be at hand. It is a Lamb as it had been slain in the midst of the throne, that brings the New Jerusalem down from God out of heaven.

Thy cloak also. Better part with that than with your peace. And you want to teach the man who is injuring you a lesson. Show him that you have a rich almighty friend, and that the loss of a cloak or two is nothing to you.

"Give to him that asketh of thee." All these teachings are to be understood in harmony with other teachings of Christ. We are to seek the true welfare of men and not put temptation in their way. The Christian must be one whom the needy will be en-

couraged to approach; but he is bound to do his best that the help which he designs for the relief of the needy is not snatched away by the unscrupulous and lying loafer. There is an immense horde of these scoundrels constantly engaged in intercepting the relief which the Christian designs for those that are truly needy.

"I say unto you, Love your enemies." Thus the Saviour rears the lofty walls of the kingdom of heaven, higher than the heaven-kissing walls of the Canaanites. A perfect Saviour is intent on saving perfectly. "If any man serve me let him follow me." Let us imitate the Saviour in his efforts to do good to those who did him so much harm, or sought to do it. He did not keep back from them the truth concerning themselves but sought to come to the help of their supine consciences. But he was actuated by love all through, and the prayer offered on his death-bed, that is, the cross, was not for his disciples but for his enemies.

"If ye salute your brethren only." If you show civility to those only who are in a position to reciprocate it, what is there to commend in that? Let your love sweep away these narrow conventional barriers and flow forth to those who are at the greatest distance from you, religiously or socially

"Be ye therefore perfect as your Father in heaven is perfect." Perfect in your desire and aim to be of the utmost use to the greatest number.

REMINISCENCES. LXVIII.

Extracts from the journal of Homunculus.

July 24th, 1843. 20th to the 24th. Bonheur sans melange, les plus beaux jours de ma vie.

These days of incomparable enjoyment were passed in the society of the person mentioned in the 54th of these Reminiscences, *Bombay Gaurdian*, Jan. 17th 1880. She had returned from the south and he had accompanied her and some of her friends on an excursion to Long Island. As we have undertaken to reproduce what has any bearing on the character of H. we feel constrained to extract *some* of the rhapsody and idolatry that now occur.

25th. O that every act of my life could henceforward be a testimonial that I live for her. My past life merges in the present, and my future dates from it. The stars, the suns that throng infinitude all reflect to me no more than my thought of her. She is all these, all that was ever created beautiful. The word belongs to her, to her every thought, every word, every movement.

Aug. 6th. Have been a week writing the 2nd chapter of the 3rd book of Erythreus, and consider that I have tolerably improved the time. I have been an eclectic with my thoughts, and could have filled with the refuse three times as much paper as I used. I am delighted at the recovery of my long-lost diligent habits; I owe it to the absence and equally to the influence of Apollonia Naturata.

This was a fictitious name given to the party above spoken of, who under medical advice, had gone to try some sulphur springs in Virginia.

Aug. 19th. Have read in the last two weeks D'Israeli's Miscellanies and Channing's Essays. Have read them merely as a recreation, say rather, relaxation, passively, not very profitably. But when I write with assiduity, when my thoughts are absorbed by the conduct of a plot, I cannot read with much profit. Among the best weeks of my life, the two last, Chs. 3,4,5. Ye Gods! when I think of the wasted time of this summer. Channing's works I must read again some day. They are a mine of inestimable thought. I find in them the source of much that has been since written by others. The day before yesterday, parted with my brother, gone a long and dubious journey. These partings are detestable things. There is a constriction of the heart produced by parting with a dear friend, that is very different from any other painful sensation. We feel at such moments how much more important than any other interests, than pecuniary interests, than intellectual interests, than the interests of our ambition, or of our social position are those of our natural affections.

Aug. 26th. Chs. 5 and 6. Encore des adieux.

Sept. 9th. Chs. 7-12 Have been writing six weeks without intermission. Feel to-day a disposition to relax. Have been so occupied as scarcely to pay attention to some things that would at another moment have afflicted me much.

Sept. 25th. Lamb's Letters. The Doctor. Hazlitt's Spirit of the Age. Scott's Diary. More partings.

Oct. 7. *E ritornata l'infelice e adorata.* 14. Week of tears, of admiration and compassion. Next week must witness the completion of the 3rd book. What else?

Dr. Priestley: "My firm persuasion is that man is wholly material and that our only prospect of immortality is from the Christian doctrine of a resurrection."

Some remarks upon this simply show that H. did not understand the N. T. doctrine, imagining it to consist in identity of particles.

H. then says: The longer I live the less expectation I have of coming to a certainty in these extra-mundane questions. Where there is such room for speculation, it is better to speculate than to attach one's belief, as I sometimes feel inclined to do, to the sad theory that the man falls like his body asunder after death, each several atom taking its own way. My metaphysics are as fugitive as matter itself, and who knows what comfortable creed they may bring me to at last? Where a man's belief fluctuates long, it generally ends by following the indications of hope, hope born of his own desires or born of heaven, one knows not which originally.

When H. became really awakened to the significance of this question, he found that his mind spurned the suggestions of mere hope, and insisted upon some securer basis than any thing thus offered.

The following remarks occur on Voltaire's *Melanges Historiques*. Voltaire, ce singe de genie, chez l'homme en mission par le diable envoyè, says Victor Hugo, and I am almost willing to allow that in Voltaire we see the parody of genius, so disgusting to me are these two volumes of *Melanges Historiques*. And yet I once read them with satisfaction. My tastes have certainly been greatly purified since then. I have got back to my earlier, better nature. It is rather singular that industry should have been the path by which I regained my youthfulness of feeling, my faculty of greatly admiring, my conception and love of the beautiful, in a word, that all-vivifying principle, enthusiasm. As for Voltaire, that morbid enjoyment of the obscene that deforms his character, is not peculiar to him but belongs to his age. The heart seemed to be dead in those days. The spirit lived by the intellect alone; the only communion with nature was through the grosser senses.

We received the other day a letter from America in which mention is made of a book called "The Pupil of Raphael," written by Homunculus in 1842 or 1843 and then printed. We extract what is said about it.

"We have the second volume of your "Pupil of Raphael" lying on the table. B. A. it appears, is not able to find among his old stores the other. The Pupil, certainly, was thrust into the world in a form little likely to attract; badly printed in close lines, on poor paper, and without binding. I felt sad, the other day, after reading some pages of it, sad, through pity of your old self. There seems such a waste of mental product. The reader, the ordinary reader, is allured by the incidents of a romance, and suddenly finds himself in the midst of a dissertation on Art, or on some point in philosophy or morals for which he finds in himself no preparedness of mind. It would have been better for you as an author if you had put these really original and valuable thoughts in a purely didactic form. An essay, published in some review of intellectual pretensions, would have found some receptive readers, and the fruits of your reflections would not have been quite lost. There is too much of a good thing in the Pupil of Raphael, too much compressed thought. Then, the compressed and ill-printed lines weary the eyes and crowd the attention. If your early works had not been printed at the expense of the author, they would at least have had the publisher's patronage, and the benefit of his efforts to gain that of the public. But the Lord has compensated you for all the sufferings and disappointments of your youth, even in this world. The denial of human appreciation gives keen pain; yet when obtained how far it is from satisfying. I cannot now see how any created beings can be happy, excepting in a glad acceptance of the divine will in every thing.

NATIVE WORK IN THE S. I. C.

The statement has appeared several times that "The native work in the South India Conference remains a difficult problem to solve." The "difficult problem to be solved" is not the manner of preaching the Gospel to the heathen, but the question is how will you *support* those who go forth to preach. It is felt to be necessary that a fully elaborated plan should be devised whereby the support of those who go forth to preach will be secured either by cash in hand or by pledges. The want of such a fund or of a way of securing it forms the "unsolved problem." Jesus has clearly revealed the truths that are to be taught. By precept and example he also showed how this work was to be done. But did he say nothing about the support of those who undertook this work? He has often and freely spoken of this matter. And he illustrated his principles by his own manner of life. In Math. 10, 8 to 10 he says, As ye go, preach saying, "the kingdom of heaven is at hand:"—"Provide neither gold nor silver nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for *the workman is worthy of his meat.*" Dr. Clarke in his notes on this passage says, speaking of the one sent, "He must resign himself to God, depending on his providence for the necessaries of life. If God have sent him he is bound to support him and *will* do it; anxiety therefore in him is a double crime as it insinuates a bad opinion of the master who has employed him. Every *missionary* should make himself master of this subject." Mathew Henry says, "Those who go upon Christ's errands have of all people most reason to trust him for *food convenient.* Doubtless he will not be wanting to those that are working for him. Those whom he employs, as they are taken under special protection, so they are entitled to special provisions. Christ's hired servants shall have *bread enough and to spare*; while we abide faithful to God and our duty, and are in care to do our work well we may cast all our other care upon God; Jehovah Jireh, let the Lord provide for us and ours as he thinks fit."

It is evident from this and other passages that the Master did not intend to say that his

ambassadors were literally to take no money, no food, no more clothing than they had on their backs, but that all these things were to be secondary matters. They were to take no anxious thought about these things. No matter what other qualifications the messenger of heaven may passess, yet if he lacks the faith that enables him to fully grasp the fact that he who has sent him forth is able and faithful to provide for him and will do it, he is disqualified for the work to which he is called and will become a workman that needeth to be ashamed. India especially needs men who are endued with the spirit that rested on Elijah; men who are weighed down with the Pauline spirit, "Woe is me if I preach not the Gospel." If it be said that but few such men have arisen in the world's history yet it will not be said that God has not needed more of them. And he especially needs them here in this country where the care of this world and the deceitfulness of riches have so rank a growth. Such men are needed in the South India Conference to solve the so called unsolved problem. But is the native work in the S. I. Conference an unsolved problem? Already five Missionaries have been appointed entirely to this work and are successfully supported on the self-supporting principle. It wilt be answered that these men with one exception have been placed in the large cities. Is not this in accordance with the Master's plan? He told the apostles to begin at Jerusalem. Then under the guidance of the Holy Spirit Antioch was occupied, then the leading cities of Asia Minor, then Thessalonia, Philippi, Berea, Corinth and Rome. From these as centres the word was preached to all the country round about. We hear nothing of the unsolved problem of support among these early Christian workers.

The same spirit has evidently guided the Rev. Wm. Taylor. He was led to raise up a society of witnessing Christians in most of the large cities and in many of the smaller towns of India. His idea was that from these the word should go forth into all the country round about. This is still the plan of the S. I. Conference. There is no problem of support to solve. In these cities and towns are thousands of natives yet uncoverted. They are servants in Christian families; they live about their compounds; they are meet daily by hundreds on the streets and in the intercourse of business. Why not do well this work that lies at the door? If this is successfully done the question of supporting those who go into new fields will be solved. Much success attended the efforts of the methodists in this work in former years. Why is it that now so little fruit is seen? Is it not because the zeal of many has waxed cold? Is it not true that less direct effort is made now among the natives than formerly? But the hearts of the people are as accessible now as ever they were and the word of God is still quick and powerful and sharper than any two edged sword. If wielded in the name and Spirit of the Master, it will not return void but will accomplish that whereunto it is sent.

ORMESBY.

NOTICES.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

A GENERAL MEETING of the Members of the BOMBAY YOUNG MEN'S CHRISTIAN ASSOCIATION will be held in the General Assembly's Institution, Kalbadevi, on Tuesday, the 11th instant, at 8 P.M., to receive a Report from the Committee, and to elect Office-bearers.

Prompt notice should be sent to the Secretary of any proposals to be brought forward for consideration at the Meeting.

J. N. HAWKINS,
Honorary Secretary.

Bombay, 4th May 1880.

RECEIVED for Grant Road Church: from Mrs. D. Rs. 10; from Mrs. B. 5,

RECEIVED from *Amor Dei Ducat*, for House of Hope Rs. 25; for Y. M. C. A. Coffee-house and hall 25; for Teloogoo Orphanage Rs. 20; Teloogoo Mission, 15; for Elichpoor Faith Mission 15.

APPOINTMENTS for to-morrow, Grant Road M. E. Ch. R. Sharman 8-30 A. M.; J. Morris, 6 P. M. Dean Lane, G. Bowen 11 A. M. O. Shreves 6 P. M. Mazagon, W. J. Gladwin, 11 A. M. W. Wright, 6 P. M.

Epitome of News.

SATURDAY, MAY 1.

—We acknowledge receipt of the *Indian Railway Tarvellers' Guide* for May, published at the *Bombay Gazette* office, price 8 annas.

—Somebody has discovered that the letters of Mr. Gladstone's name, treated as Greek numerals, make 666. Represented in Greek however Mr. Gladstone's name would have to be spelt differently.

MONDAY, MAY 3.

—Dr. Weir, the Health Officer has been appointed Acting Municipal Commissioner until the return of Mr. Grant from Europe. Mr. Brunton will act for the Health Officer in his own department.

—Dr. C. Joynt, acting Civil Surgeon, Surat, has been elected a Fellow of the King and Queen's College of Physicians in Ireland.

—The third class fare by all trains on the Madras railway has been reduced to two pies per mile, from the 1st instant.

—Mr. Chas. Miller, quarter-master of Str. *Khiva* died on Friday from injuries received by falling into the P. and O. dry dock.

—*Rangoon Gazette*: "All quiet in Mandalay." Perhaps one might say as much for a churchyard. A friend who has just come down from Mandalay tells us that after 4 or 5 o'clock in the evening the place in like a city of the dead, every house is shut and not a soul to be met without in the streets. One may well say, then, that "Mandalay is prefectly quiet." It is the quietness imposed by a great dread which has fallen on the people, due to a conviction that the Government, to whom each had a right to look for protection, has conspired against them.

—*Times of India*; Allahabad: Abdul Rahman, it is stated, has written a conciliatory letter to the representatives of the British Government at Cabul. The letter was brought to Cabul on the 19th of April, at four p. m., by Mir Gholam Hyder, son of Gholam Jan, Khoja Imam Jan, of Purwen, brother of Mir. Butcha, and other leading Kohistanis, whom Abdul Rahman deputed. The Sirdar writes professing himself the servant of the British Government, and states he is proceeding to Cabul to tender submisson. He trusts the Government will not deem him an opponent on account of his long residence in Russian territory. That the Russian Government have not given him any help whatever either in money or men, but that he received money from the Ameer of Bokhara.

—Same: It is said that the Government intend to purchase the premises, at present occupied by the Byculla Club, for the purposes of a Lunatic Asylum. The building at Colaba at present used as an asylum is required for military purposes, and it is to be hoped Government will really remove the whole establishment from Colaba to Byculla as soon as practicable.

—*Lucknow Witness*: There must be before long some arrangement by which the purely local affairs of Engtand, Scotland, Ireland, and Wales can receive attention from purely local legislative bodies, and the Imperial Parliament have its hands free to attend imperial interests. At present every one knows that not a tithe of the interests demanding discussion and action are reached, in the over-croweded sessions of Parliament. This state of things grows worse every year, and is already at the point which people less attached to old customs however indefensible would consider unbearable. Home Rule of some sort is imperatively demanded by the unalterable course of events, not merely for Ireland but for all the other parts of the empire. Some such arrangement will yet prevail as is found so useful in America where the State Governments look after State affairs and the National Congress is left free to supervise purely national matters.

—Same: "All force is the ever-active Divine will," writes Prof. Dana of Yale College, one of the best scientific authorities in the world. This dictum, now so largely accepted by the best Christian thinkers, is worth careful pondering, for it has wide-reaching results in the realms of philosophy and theology as well as of material science. In harmony with the same thought Dr. H. W. Warren of Philadelphia, in his excellent book recently published, "Reqreations in Astronomy," says, "The ultimate force is always mind."

TUESDAY, MAY 4.

—We have received the *Monthly Guide* published by the G. I. P. Railway, for May, contaning time and fare tables, with map. Price, one anna.

—*Bombay Gazette*: Kandahar, 3: Two men of the E Battery were accidentally shot by a comrade, who was playing with his carbine and showing it off to a native.

—Madras, 3: The Right Rev. Dr. Fennelly, Roman Catholic Bishop of Madras, died this evening at the Shevaroy Hills.

—A fire broke out on the Str. Patterdale, in the Bombay harbour, Saturday night, and destroyed 110 bales of cotton.

—In a recent despatch to the Foreign Secretary on the vexed subject of the Greco-Albanian frontier, Consul Sir C. Sebright says; "No regular census has ever been prepared, nor would the task be easily accomplished, even were it set about with all the means at the disposal of the Turkish Government, because a race has to be dealt with among whom the idea of 'numbering the people' approaches the sacrilegious." "No earthly consideration," he adds, "would induce the father of a family to make an exact return of the members of his household, inasmuch as he firmly believes that his doing so would be followed within the year by some calamity involving the death of those most dear to him. This same superstition prevails in the Ionian Islands."

And in India, as we have often pointed out.

—In a recently published work entitled "Eminent Radicals In and Out of Parliament," the author, Mr. J. Morrison Davidson, given the following sketch of Mr. Bradlaugh:—

"It is but too common in respectable circles to regard him as a vulgar, self-seeking demagogue. Now, demagogue he may be but certainly not in the objectionable accepted sense of the word. He has never concealed his laudable ambition to get into Parliament, but of all the roads by which St. Stephen's may be approached, he has certainly chosen the least likely and the most arduous. He has been at a world of pains to spoil his own chances. All the great 'interests'—royalty, aristocracy, plutocracy, church, chapel, public-house—have arrayed themselves against him. Yet, excepting Mr. Gladstone, this man has perhaps the most attached personal following of any politician in England. This unique position he has won by his daring, by his intellect, by his Titanic energy, and by his general thoroughness of character. If he is not a real hero, he is a surprisingly clever counterfeit. In his own way, and by his own example, he has inspired many thousands of the most abject of his countrymen with reinvigorated feelings of self-reliance and renewed hope on earth. He has taught them the inestimable lesson of self-help, of righteous indignation against oppression. On the other hand, like nearly all atheists

whom I have known, he is a consummate egotist. He who recognises in nature no power greater than himself almost necessarily rises rapidly in self-esteem. There is very little room left for the Christian virtues of patience, humility, charity. Indeed, these are pretty much what Mr. Bradlaugh attributes to Christ as faults of character. There is no God, and Charles Bradlaugh is his prophet. This is the secret of his power. Not that I mean to affirm in the least that Bradlaugh's egotism is incompatible with the common weal. In a different way from Beesly or Spurgeon he has arrived at certainty. That is all. He might say, like Faust—

'No scruples or doubts in my bosom dwell,
Nor idle fears of devils in hell.'

Hurrah for the 'Everlasting No!' On this sure foundation let the edifice of human happiness be erected. Absolute selfishness, more or less enlightened—call it individualism, or by whatever name you will—is the way, the truth, and the life. Whenever any great world-synthesis of religious or moral ideas has broken down, this has been the inevitable result of analysis. But the human race can never permanently live on negations. In the heat of conflict, while the old system is dying and the new is unborn, they may appear almost like Gospel truths, but when the ground has once been fairly cleared their significance is at an end. Men once more begin to recognise in nature a more profound purpose, a more all-pervading intelligence, a more sacred continuity than before. Comte attempted to piece together the broken links of our faith, but failed. Mr. Bradlaugh merely dances an Indian war dance in paint and feathers among the *debris*. It is, in my opinion, a poor and questionable occupation for so able a man. The Deliverer is yet to come, and there are many signs that he cannot now be far off. Meantime, wise men will possess their souls in patience, awaiting with confidence the dawn of the better day."

—*Overland Mail*, Aril. 16: The new Bishopric of Liverpool has been bestowed upon the Very Rev. J. C. Ryle, Dean of Salisbury,

A telegram from Constantinople says that the result of the English elections has created intense excitement. "The news of the Liberal triumphs," the correspondent says, "has been received by the Greeks, the oppressed nationalities, and the non-official Turks, as England would receive news of a great victory gained by her army. A great panic has seized on the whole Turkish Government, and the Sultan is said to have sent for his confidential advisers, and asked how England is to be conciliated.

A bill legalising marriage with a deceased wife's sister has been passed by the Dominion House of Commons.

—Dr. A. Graham, in the *Christian Week*: I have also much pleasure in giving a few extracts from letters recently received from the missionaries, Messrs. Boeressen and Skrefsrud.

"10*th October*, 1879.—The description of the African debauchery is exactly what the Santhals were when we came first among them, and we have had a hard fight about it, and have succeeded partly. I have been trying to get up abstinence societies among the heathen. The books to the boys' school will be very welcome. They are striving hard to master English. The girls in Mrs. Boeressen's school get indeed the most thorough-going training in every way, and they will be the mainstay of the future church here. . . . We must mainly depend upon the Santhal Christians for carrying on this work; for neither have we the funds to take in European workers, nor is it an easy matter to get the right men, whose one feeling is, '*I will suffer* all for gaining souls for Christ.' The Santhal Christians are, with all their weaknesses, very earnest in propagating our faith, and Boeressen, who now with only a few days' interval has been out since September, tells us how much help he derives from the elders who go with him. Boeressen has been received with open arms wherever he has gone, and in each place Christians have prepared the candidates for baptism, so that Boeressen has baptised quite a number,—I should say it will not be less than two hundred when he comes in. Now, this is cheering, and keeps up our sad hearts, seeing that the Lord has not forgotten us. . . . In the churches there is a marked increase in piety and earnestness, and cases where the Christians walk unworthily of their calling are very few, so that we have great reason to be thankful in that respect. The travelling elders (natives) continue to be very earnest in their work, and the fruits of their efforts are very apparent.

Wednesday, May 5.

—From Mr. Spurgeon's College there are at present in the United Kingdom 372 ministers; Continent of Europe 3: Australasia 20; United States, 17; Canada and Nova Scotia, 12; West Indies and St. Helena, 5; Brazil 1; India 11; China 2; Japan; Africa 6.

—A Calcutta student, describing the circulation of the blood, said that it went down through one leg and came up through the other.

—*The Indian Chr. Herald*: The Calcutta Missionary Conference through their Secretary Rev. J. Hector have addressed a most admirable letter to that old and faithful servant of Christ Rev. Dr. J. Wenger on his expressing a fear that he would not henceforth be able, owing to the infirmities of age and ill-health, to attend the meetings of the Conference.

Dr. W. carried through the Press six editions of the Bengal N. Testament, and the Bible has been in great part translated anew into Sanscrit by him.

Thursday, May 6.

—Dr. Cook succeeds Mr. Kirkham (leaving on furlough) in the Town Council.

—Gordon Pasha, who has been appointed Private Secretary to the new Viceroy, is thus described by Mr. De Leon in the Khedive's Egypt: "Physically and mentally, in appearance and manner as well as in character and speech, Gordon Pacha is the direct opposite to Captain Burton. As habitually sparing of speech as Burton is the reverse, and of a shy reserved manner and seeming absence of mind in common intercourse out of doors, when interested or excited, or in the vein with congenial companions, he can talk fast and fluently, and with great felicity of expression. He appears to most advantage when breaking through his usual reticence, he frankly pours out his thoughts and feelings to the few whom he honours with his confidence. The real mettle of the man is then discernible, and the strong under-current of a singularly suppressed nature sweeps both speaker and listener along, on a tide of most animated and earnest talk, in which he seems to unburden his whole mind. When this breaking down of the barriers of reserve takes place, he seems to be swept away by the rushing flood of feelings and thoughts long pent up in his own breast; and you are impressed with the thorough earnestness of the man, in all he says or undertakes. For this, I take it, is the key-note to his character. He is a man terribly in earnest and accepts life and its duties more in the spirit of an old Covenanter, than in the less serious one of our own days. The religious sentiment with him is very strong, the Bible being his constant companion in his tent, in the desert, or the wilderness, as I have been told by the companions of his explorations; though he can be short and severe enough at times, as his Chinese record proves. In many of his peculiar ways and traits of character he resembles much the famous Confederate chieftain, Stonewall Jackson."

—The Sumatra with English Mails, left Aden for Bombay, Wednesday, 3 p. m.

—The proposal to abolish Paley's Evidences and Butler's Analogy from the list of subjects for the M. A. was rejected at the last meeting of the Calcutta University.

—*Sunday Mirror*: The Rev. J. H. Harpster, of Hays City, Kan. United States, writes to request us to enlist his name as a subscriber to the *Sunday Mirror*. He concludes by saying, "May Hari, our Father and Mother too, speed you in your good work."

—We lately said: "Take away Christianity from India, leave it to its Brahmoism, its Theosophy, its Pantheism; and idolatry would hold the fort against them all." The *Sunday Mirror* asks if Sir R. Temple, who attended the Ganputi festival, was not a Christian. By Christianity we mean what Paul meant in 2 Cor. vi. 14-18.

—Prof. Benjamin Pierce of Harvard College, sends a card to the newspapers, in which he says: "I am fully persuaded that the comet recently discovered by our eminent American astronomer (Dr. Gould) is a return of the wonderful comet of 1843, which has been considered as in many respects 'the most interesting of any on record' ('Cooper's Cometic Orbits'). The first record of this comet is in 1770 before Christ, with an average period of about seven years.

—*Evangelist*:—Your memory is bad, perhaps, but I can tell you two secrets that will cure the worst memory. One of them is to read a subject when interested; the other is not only to read, but think. When you have read a paragraph or a page, stop, close the book, and try to remember the ideas on the page and not only call them vaguely to mind, but put them in words and speak them out. Faithfully follow these two rules, and you have the golden keys of knowledge. Besides inattentive reading, there are other things injurious to the memory. One is the habit of skimming over newspapers, items of news, smart remarks, bits of information, political reflections, fashion notes, so that all is a confused jumble, never to be thought of again, thus diligently cultivating a habit of careless reading hard to break. Another is the reading of trashy novels.

—*Missionary Herald*: In view of a prevalent impression that large bequests to missions will dry up the smaller streams of benevolence, it may be well to state concerning the Connecticut church out of which came the great legacy to the American Board last year that the gifts of its living members were in excess of their gifts of the previous year. To pour into the streams of benevolence is not the natural way to dry them up.

The progress of evangelical truth in Spain is indicated by the fact reported by the London Religious Tract Society that "ever since 1868, the Spanish people have bought a larger number of the Scriptures, in proportion to their population, than France or Italy, the other two chief Roman Catholic nations."

The demand for laborers at the Sandwich Islands is such that immigrants are sought from all quarters. The Chinese are flocking in, and many natives of the South Sea Islands are also arriving. A large number of Gilbert Islanders are steadily at work in Hawaii, and two vessels sailed from Honolulu in January, to bring more laborers from Micronesia.

The hold that the missionary work has taken upon the people of Turkey, even those who are not openly allied with our missionaries, had a singular illustration recently at Constantinople. Some years ago an Armenian vartabed, from a monastery in Eastern Turkey, called upon the mission treasurer at Constantinople, asking him to invest certain funds for him. Last month this vartabed called for his funds, and on receiving them, handed back to the treasurer £42, Turkish ($184.80), which he desired to have used for missionary work among his people. The recent change of feeling on the part of Armenians towards evangelical work is very apparent.

—James Hudson has been sentenced to 4 months imprisonment for having eloped with a daughter of Mrs. Royals.

Friday, May 6.

—The German population of New York City is estimated to be 250,000. Of this number 80,000 are Protestant, 60,000 Roman Catholic, 60,000 Jews, and 50,000 are classed as indifferent, infidels, etc. The number of Protestant communicants is 15,000.

—A native messenger reports that Sirdar Alam Khan, who was appointed temporary Governor of Ghazni by General Stewart, has been murdered. The road to Maidan is again closed by robbers. Asmatulla still haunts the road about Pezwan, but has failed to raise the tribes. The majority of the Ghilzais at the Tezin conference have declared themselves friendly to the British. Shahbaz Khan, Governor of Koh Daman, has returned to Kabul.

—Deputy Surgeon General F. G. Joynt, M D., is granted a pension of £456 for length of service, with the extra pension of his grade of £250 per annum.

—The vacancy on the bench of the local High Court caused by the departure of Mr. Justice Pinhey is to be filled up, says a Gujarati paper, by the appointment of Mr. H. M. Birdwood, acting Sessions Judge of Tanna.

—*Times of India*; London, 6: Public opinion here is greatly excited by the astounding deficit that has been discovered in Sir John Strachey's Budget. The English Press has spoken out unanimously in severe condemnation, and Mr. Baxter has proposed a motion on the subject in the House of Commons. The *Times* declares that the whole blame of perpetrating this scandalous blunder rests with the Government of India, and especially with Sir John Strachey; and that the excuses offered are inadequate and such as no Secretary of State for India could defend for a moment.

—Of those who passed in the F. E. A. Bombay University, 11 were from the Free Gen. assembly's Institution, and one of these was 2nd class.

—Deaths last week, 503.

Selections.

HAILEYBURY LECTURES.

POLYTHEISM REVIEWED.

Let me mention to you the story of Memnon. Not very far below the first cataract of the Nile, in Egypt, there lie scatered over a vast area the immense ruins of the hecatompyloi Thebai, the ancient Thebes of a hundred gates. Among the most remarkable of these ruins must be counted two colossal statues in a sitting posture, placed before the temple of King Amenophis III. who ruled about 1,500 B. C. About 45½' high and erected on a base of more than 13', they probably measured with the ornamental head-gear, which somehow has disappeared, something like 70'. The material out of which they have been cut is a darkish looking exceedingly hard and brittle conglomerate of silica. Especially regarding the nothern colossus it was reported in antiquity that every morning strange sounds of a plaintive character, like a wail, were heard. In the year 27 before our era an earthquake threw down the upper part of this statue, end when more than 200 years later the Roman emperor Septimius Severus restored the statue, the sounds ceased. Even now however there are some flakes which, partly cleft from the stone and only loosely adhering to it, if struck emit a bell-like metallic sound, whilst others close by have not this strange quality. It has been suggested that the mysterious sounds owed their origin to the night-dew which, having got into the rents and fissures of the stone, was rapidly evaporated by the warmth of the rising sun. But what did the busy fancy of the Greeks make out of this indeed curious circumstance? They said, there was among the allies of Priamos in the Trojan war a King of the Ethiopians, named Memnon, the son of Tithonos and Eos, or the morning dawn. He was killed by Achilles, the champion of the Hellenes, and since his death, when the greeting-kiss of his mother had waked to life the soul of the beloved child in the stone of the statue, he answered her kiss with a low and mournful wail. Now is this not touching, dear friends? But to my mind there lay a deeper meaning than simple pathos in that sound of grief and sorrow, said to have been audible.—Is it not as if we heard the piteous sigh of a race, that, conscious of a great unsatisfied want in the worship of their multifarious gods, struggled for dear life to hasten towards the region of everlasting light, but, ever held back by over-powering forces, could only greet the *dawn*, without being able to step out of the dim twilight of Polytheism into the bright sunny glory of true faith? That Memnon's column in Egypt is the cenotaph of Polytheism.

However we ought not to content ourselves with merely pitying those poor benighted people that were not so fortunate as to escape the fetters of their spiritual confinement, we ought also—and this I would particularly beg my non-Christian Friends to lay to heart,—I say we ought also to derive from those mythological stories a lesson for our own benefit. If even the Greeks with all their marvellous culture and refinement, their disposition so favourable to idealization, and their out-spoken adherence to what in default of a better term we may call "a certain kind of humanitarian principles"—if *they* were not succesaful in developing the true faith out of Polytheism, how could other nations be supposed to be able to accomplish such a thing? I trust my Hindu acquaintances will not charge me with unfairness, if I assert that they are even less able to do so than the Greeks. With all the admiration due to the wonderful civilization of this country, dating from the hoary ages of bygone times—and believe me, I am so far from being insensible to it, that it excited my lively interest whilst I was still at home—a calm and unimpassioned mind cannot help arriving at the conclusion that the Polytheism of India is farther removed from the Kingdom of Heaven, than the Greek system of the worship of multitudinous deities.—I readily grant all that may be said in favour of Platon and Socrates and many a good man among the *Gurus* of you, my friends, but setting aside even the more than only supposed influence the Old and New Testaments exercised on their spiritual development, the utmost we may say as regards them is what Christ told the Scribe "they were not far from the Kingdom of Heaven." However being near does *not* mean "having entered." and he who has *not* entered, let him stand even at the very threshold of the gate, is yet without, without the fold that includes the Children of God. Thus, this consideration of the different systems of Polytheism leads us to the inevitable conclusion, that the best of them, indeed may be said to *rest* on the manifestation of God in nature, in creation, but this manifestation was not understood; man stopped short at the *means*, and *symbols* of the manifestation, at the visible objects and the handiwork of the Creator, and forgetfully gazing at its ever-varying forms, he lost sight of the Divine Maker. Hence it follows that a *special* Revelation was clearly necessary, because man by his own exertions, even when his attention was arrested by seemingly unaccountable circumstances around him, failed to solve the mysterious problem, which is proposed by his very existence, and—let me at once add—properly to fulfil the duty, to perform which he has been placed in this world, *viz.*, to enhance the glory of the One true God. —May unbelief sneer as much as it likes, and call this abject servitude or even slavery—I simply reply: "calling bad names settles no difficulties"!—The light literature of Germany I know, and the light literature of England and North-America I believe as well, at the present time does busy itself particularly with the enigma of man's existence. I consider this a rather hopeful sign, for light literature preponderatingly influences the masses now a days. Nobody *has* as yet solved, and I am confident, nobody ever *will* be able to solve this enigma, be he on the so called pessimist or optimist side. They all grope in darkness, and necessarily so, for they wish to deny the need of a special Revelation. The believer however knows, that such an one exists, and as human reason is sooner or later always influenced by facts, their very helplessness will oblige all to show their true colors, and to side either with or against true faith. Christianity is the champion of this special Revelation and alas! I know full well, that its very motto *ad majorem Dei gloriam* sounds hateful in the ear of many—but that does not matter, at least not to Christianity—indeed it matters and *will* matter much to its opponents! The word of a staunch heart of Mediœval times, and which has been adopted by the greatest general of the present age, who moreover I am happy to state despite his great fame and name has openly confessed his firm belief in the truths of Christianity—Count Moltke—holds good also in this respect —"Viel Feind, Viel Ehr!" The more opposition, the more honour!

Xenos.

(*Secundra Messenger.*)

PROTESTANT CHURCHES IN ITALY.

An "Alphabetical Guide to the Protestant Churches in Italy" has just been published at Naples, containing a full list of the towns where any Protestant church is to be found, and of all the churches existing in the same city, together with the names of the pastors or evangelists. The first interesting fact to notice is that now there is almost no town, even of secondary importance, without a Protestant church. Let it be remembered that Italy has been freely open to evangelisation only within these last twenty years. It is to be observed, in the next place, that some of the Protestant churches in Italy are composed of born Protestant people who use in their worship a foreign language (such as the English, and American churches), and some are, properly speaking, the Italian churches—viz., they use the Italian language, in their worship, and are composed of Italian converted from Popery during these last twenty years. These latter churches are the result of evangelistic efforts, and with these, therefore we shall occupy ourselves. The former (speaking foreign languages) amount to fifty—that is, twenty-three English-speaking. twenty French-speaking, and seven German-speaking, The Italian churches are more numerous; and it must be borne in mind that the above alphabetical guide deals only with the well-organised congregations, not mentioning the hundred other places where the Gospel is preached, but where, for the present, no church has been formed. Well, there are already one hundred and thirty-eight of these organised Italian churches. These belong to five different denominations, and here are the statistics up to the 1st of January of the present year:—

Methodist Churches	... ...	... 44
Vaudois	„	... 39
Free Church	„	... 21
Baptist	„	... 19
The "Brethen" (Churches)	...	... 15

As to the ministers of the churches,—We find there are about one hundred duly recognised pastors, and some fifty evangelists, all of whom are Italian, except perhaps ten, and out of whom one hundred at least are converts, and belonged, most of them, to the Romish clergy. —*Evangelical Christendom.*

THE SIFTING OF PETER.

A FOLK-SONG.

"Behold, Satan hath desired to have you, that he may sift you as wheat."—St. Luke 21; 31.

In St. Luke's Gospel we are told
How Peter in the days of old
Was sifted;
And now, though ages intervene,
Sin is the same, while time and scene
Are shifted.
Satan desires us, great and small,
As wheat, to sift us, and we all
Are tempted;
Not one, however rich or great,
Is by his station or estate
Exempted.
No house so safely guarded is
But he, by some device of his,
Can enter;
No heart hath armor so complete
But he can pierce with arrows fleet
Its centre.
For all at last the cock will crow
Who hear the warning voice, but go
Unheeding,
Till thrice and more they have denied
The Man of Sorrows crucified
And bleeding.
One look of that pale suffering face
Will make us feel the deep disgrace
Of weakness;
We shall be sifted till the strength
Of self-conceit be changed at length
To meekness.
Wounds of the soul, though healed, will ache;
The reddening scars remain, and make
Confession;
Lost innocence returns no more;
We are not what we were before
Transgression.
But noble souls, through dust and heat,
Rise from disaster and defeat
The stronger,
And conscious still of the divine
Within them, lie on earth supine
No longer.

—H. W. LONGFELLOW, in *Harper's Magazine for March.*

Miscellany.

—*Word and Work*; letter from Pastor Chiniquy, of Montreal, from New Zealand:

ON arriving here this morning I received your friendly letter of the 6th October. . . . I will (D. V.) work here till the 8th of April, when I will take the mail steamer to California, with the hope of being back at Montreal in the midst of my own people and family, after an absence of twenty-two months. By the great mercy of God those twenty-two months have been the most successful and the most blessed of my long and eventful life.

The limits of this short letter do not allow me to go into details of what the Lord has done since I am in this antipodean hemisphere. The papers I send will tell you better than my own words all about the great work and blessing which the Lord has given to the humble efforts of His unprofitable servant. Suffice it to say that more than 300 Roman Catholics have publicly given up their errors and embraced the truth as it is in Jesus during that short period in Australia, and many more have confessed that their robust faith in Popery has been entirely shaken, and have given us the hope of seeing them very soon at the feet of the Lamb, and washing their robes in His blood. When I get back home in May next I shall be seventy-one years of age. I fear that the more than threescore years and ten will be too heavy on my shoulders to allow me to go and lecture in England, as you kindly invited me to do, and it is my ardent desire to try and do so. Thanks be to God, I do not feel any of the common miseries of old age. My eyes are as good as when only twenty years old, and I do not yet feel the want of glasses for writing or reading, even in the evening. I do not feel any fatigue after having given 350 public addresses within fifteen months, and travelled more then 20,000 miles, published twenty editions of my books and tracts, the half of which were composed during this time, and written 750 letters.

But, though enjoying such good health, I know that death is very near, and may soon knock at my door and say, Come, thy Master calls for thee. At every hour of the day and night I hear the sweet Master's voice whispering, Be ready, for you know not the hour of My coming. Oh what a glorious day when the doors of heaven will open ond the Bridegroom will say, Come! Oh what a blessed hour when we shall enter the gates of the glorious New Jerusalem, and see the Lamb in His glory, drink of the fountain of the water of eternal life, and sing the everlasting hallelujah. Amen, Amen.

—*Zion's Herald*; Washington:

Some four years since, a young man of German descent, Mr. George Philip Hirth, then about 18 years of age, was attracted by the singing at one of the street meetings, held under the auspices of the Y. M. C. A. He stopped and joined the assembly. His heart was touched; he sought the Lord, found Him in happy conversion, aud immediately, on Dec. 3, 1876, united with Mt. Zion M. E. Church, Rev. W. I. McKenney, pastor. From the first, young Mr. Hirth took an active part in the church, and was a most faithful and useful Sunday-school teacher. At the time of Mr, Hirth's conversion he was a clerk for another man, but soon after, as he had saved his salary, he opened a small grocery store of his own; and he could often, after this, be seen with a basket on his arm dispensing charity to the poor of his neighborhood.

On the 7th of January last, as young Mr. Hirth was on his way past a vacant lot, going to visit his affianced bride, he was hit from behind by a stone tied in a kerchief, and knocked down. The colored boy who struck him had formerly lived with him, Mr. Hirth said, but his pleadings were in vain. He was beaten and kicked by the boy and his two companions until life was nearly extinct. They then rifled his pockets, took his watch and a ring, and left him to die alone. The hour was between seven and eight in the evening. Soon after a woman came along and gave the alarm. Mr. Hirth was carried to a drug store near by, and soon expired.

The affair was shrouded in mystery. The authorities offered a reward, but for several days no clue could be obtained. At last a barber came forward, showing a dollar that had blood upon it, which he had received, on the night of Jan. 7, for shaving off the whiskers and cutting the hair of a colored man. A boy brought a scarf picked up near the scene of the murder which was eventually identified as that of Bedford, the colored boy who struck the first blow. The kerchief with the stone in it was picked up on the car-track not far from the place of the murder. About one week after the murder, a fourth colored boy made confession. The four were companions, and gave street concerts. This boy (Johnson) joined the other three, as he thought, for the purpose of singing at a colored church festival; but it seems that the boy Bedford, while living with Mr. Hirth, had stolen, and been arrested on complaint of Mr. H. Bedford swore vengeance. He knew Mr. Hirth's habit of visiting his intended wife every night, and the hour at which he passed the vacant lot. Johnson's confession shows a most cold-blooded and deliberately-plotted murder, and its successful completion at an hour when our streets were full of people; and his testimony is confirmed by that of respectable white persons who met him as he ran away from the scene of the crime. At first he was afraid, but his conscience would not let him rest. The three others are now on trial for their lives in our City Hall.

But the most remarkable part of my story still remains to be told. On the 6th of January, two days after the murder, the funeral took place at the church of which Mr. Hirth was a member. The church was crowded to its utmost; many stood at the windows and looked in, while hundreds went away for want of room. The present pastor, Rev. E. D. Owen, assisted by Rev. W. I. McKenney, former pastor of Mt. Zion Church, and Rev. De La Matyr, M. C., performed the funeral service. Dr. Owen preached from these words: "What thy hand findeth to do, do it with thy might." Mr. Hirth's short religious life was full of Christian love and Christian industry. While Dr. Owen told the loveliness of the life, and recapitulated the sad death, of the deceased, the Spirit of God accompanied the words of tha minister, hearts were touched, and without the aid of any revivalist a work was commenced that is bringing forth fruit to the glory of God and the good of man. One hundred and thirty-seven have professed religion, and one hundred and twenty-five have united with the Church. A large number of these are young men just coming into active life.

The death of Mr. Hirth was painfully sad, but the results are such that men cannot know or calculate the amount of good it may do in the future. The young men converted seem to have imbibed Mr. Hirth's desire to be useful and to do good. The meetings are still in progress. Those who go cannot find even standing room, but they carry away with them the desire to seek and find the Saviour, and to imitate Mr. Hirth in his Christian work and useful life.

—At a missionary meeting at Manchester:

The love of Christ and zeal in his cause must consume them. There was a man whom they knew well, Dr. Dixon. (Hear hear.) The first time he ever met him was at a missionary anniversary at Wakefield. At dinner the doctor was very dull and reticent, and they sat in silence, no one talking because the great man was so silent. At last a namesake of his (the President), a corn-dealer in the town, suddenly turned upon the Doctor, and said, "Doctor, when are we going to have the Millennium, think you?" And the Doctor, turning round, said, "Why, when you rich corn factors make the interests of the kingdom of God the first item in your business calculations"—whereat, as John Bunyan said, "they were all put to amazement." There was the case of another noble and intelligent missionary. He had been a fellow-assistant in a west-end shop with a man whom, on his return from abroad, he found one of the wealthiest Christian philanthropists of the day. The missionary attended a meeting at which his friend presided, and then went to his house to stay the night. He found the house richly ornamented with paintings and sculpture, but one thing struck him more than any thing else, and that was an exquisite marble statue of "Silence"—a boy with his finger to his lips. His friend came up and said, "What do you think of that? He replied, I never saw anything in my life equal to it for grace." "What," said his friend, "do you think I gave for that?" "I cannot imagine," said the missionary. "I gave," he said, ninety guineas for it." "And what did you give at the collection to-night?" asked the missionary. "Oh," was the reply, "I gave five pounds." "Five pounds! said the missionary, "shame on you. Here you will give ninety guineas for a marble statue of Silence, and five pounds towards sounding the Gospel all over the earth; that is very badly laid-out money." There was one thing which he (the President) liked in the report, and that was the variety of it. They did not only preach the Gospel. They had educational establishments and medical agencies and they had their women's missions—in fact they had a real home mission in their foreign mission to the heathen. He thought they should never have Methodism established by mere routine, and he thought of all Christians in the universe Methodists were the last to be tied down to rigid routine. They began with irregularity, at any rate, but regularity in a man was per-

fectly consistent with freedom of action They could not get a truly effective army to move exactly like a machine. He was struck with a saying of Prince Bismark which seemed to him to illustrate at any rate what he meant. They might remember a great battle which was to decide as to whether Prussia or Austria should have the leadership of Germany. At the first the Prussians were greatly overmatched, one of the main divisions not having been able to keep to its time. King and General and Prime Minister were at their wits' end, for they were in the greatest peril of being outflanked by the Austrians, and were yielding. The General had his watch out peering into the distance for the division, and they were hesitating as to whether they should give the order to retreat. At last Bismark, displaying that keen sightedness physically which he had ever shown intellectually, said, "There they are; they are coming." He handed his glass to the Emperor and the General, who said, "Those are not men; that is simply a level field of springing wheat." "Don't tell me," said Bismark, "you never saw a line of springing wheat so irregular as that; those are moving, marching men." And he was right; and the division came up and marched on to the victory. So the machinery of their missions must be like a marching line of men, going on till victory was theirs.

TELEGRAPHIC NEWS.

London, April 30th: Lord Carlingford has declined the appointment of Ambassador at Constantinople.—Parliament assembled yesterday, when the new members were sworn in, and the Right Hon. H. B. Brand was elected Speaker.—Mr. F. Herschell, Q. C., Member for Durham City, is appointed Solicitor-General.—Mr. H. Campbell-Bannerman, Member for the Stirling Burghs, is appointed Financial Secretary of the War Office.—Obituary.—Lieutenant-General Percy Hill.—The Emperors of Germany and Austria have sent Generals to St. Petersburg to congratulate the Czar on the anniversary of his birth-day, which is considered as a renewal of the cordial relations between Russia and the other two Empires.

May 1st: Earl Cowper is appoint Lord Lieutenant of Ireland.—Lord O'Hagan to be Lord Chancellor of Ireland.—Mr. G. Osborne Morgan is appointed Judge Advocate General.—No news has been received of the missing Atlanta training ship.

Rome, 2nd: Owing to the defeat of Signor Cairoli, a royal decree has been issued closing the Chamber, and fixing the new elections for the 16th inst.

London, 3rd: The Marquis of Ripon starts for India probably on the 15th inst.—An association is being formed to obtain the abolition of the duty on silver plate in the interest of the Rupee.—H. M.'s S. Bacchante, with the two sons of H. R. H. the Prince of Wales on board, returned to England.—The *Times*, in a leading article this morning, announces that a grave error has been discovered in the estimates of the Afghan war expenses exceeding £3,000,000. Mr. Herbert Gladstone, in a speech made to-day at Leeds, stated that he believed that the deficit in the Indian Budget would be found to be from £4,000,000 to £5.000,000.

4th: Major General Sir J. M. Adye, K. C. B., has been apponinted Surveyor General of the Ordnance.—Upon the motion of Government, a Select Committee has been appointed to enquire whether Mr. Bradlaugh can be permitted to dispense with the oath of allegiance required to be taken by members of the House of Commons.

5th: The *Standard* urges the immediate recall of Sir John Strachey.—The troopship Malabar is preparing for sea to convey Lord Ripon to India.—The *Daily Telegraph* publishes a paragraph stating that Gordon Pacha has been appointed Private Secretary to the new Viceroy.—The *Daily News* publishes a paragraph stating that Sir Garnet Wolseley will most probably succed Sir Frederick Haines.—The Right Hon. Robert Lowe is to he raised to the Peerage.

6th: The order for the preparation of the troopship Malabar to convey Lord Ripon to India has been countermanded, and his Lordship will take his passage in the P. and O. S. S. Ancona.—The Right Hon. G. J. Goschen has been appointed special Ambassador at Constantinople during the absence on leave of Sir Austin Layard.

PASSENGERS SAILED.

Per P. and O. Str. *Verona*, May 1:

For Southampton.—Mr F A H Elliott, CS: Mrs Elliott, two children and infant, Capt and Mrs Young, Major and Mrs Cantley, Mr and Mrs Glass and two infants, Mr and Mrs Sowden and child, Mrs W Brenan, Mr R Witham, Captain J F Garwood, Mr and Mrs A R Shaw, three daughters and son, Capt H H and Miss Twetenham, Major and Mrs Ives, Mr C H Mitchell, Mr and Mrs W Baldry, Rev Mr and Mrs Mitchell, child and infant, Col and Mrs Chamler and infant, Mrs Baynham and infant, Mr G Somjee Parpia, Mr W Lee, Mrs Dunnett and infant, Mr and Mrs G Simpson Byrne, Lieut Knox, Mrs Grant, and Mr. W Gillain.

For Brindisi.—Dr G G MacLaren, MD; Mr Thos S Tait, Mr and Mrs Cotgrave and child, Mr W Parkes, Chief Engineer O R Railway, Mr Burgess, Mr S J de Souza, a lady and infant, Mr H C Radford; Mr W Bull; Mr W Wordsworth, Major C C Gore, Hon Mr Justice Bayley, Mr M N Macdonald, and Mr Boyd Horsburgh.

For Venice.—Mr and Mrs Waterfield, Mr A Weekes, CS; Lieut-Colonel Ross-Church, Deputy Surgeon-General Colvin Smith, Mr Frederick Wilson, Mr H Wilson (Junior), Mr H F Evans, CS; Mr C W Alding, Major and Mrs Sparks and child, Mr and Mrs Duval, Mr Cordery, Lieut Heath, Dr Whiteall, Mrs Jackson, Mrs Bourne, and Mr H M Chacc.

For Suez.—Mr W Gordan, and Thomas Lang.

For Aden.—Mr Willis, Mrs Willis, and infant, and Mr Geo Yardley.

Per Str. *Macedonia*, May 1, for Liverpool:

Colonel Bracken, Mrs Bracken and two children, Miss Bracken, Major G G H Fulton, Mrs Hepworth and three children, Mr Edwards, Mrs Edwards and two children, Mr Forrest, Mrs Forrest, four children and nurse, Mrs Ridgway, Miss Dobson, Miss Trott, Mr P Garrioch, the Misses Garrioch, Miss Mills, Mrs White, two children and nurse, Mrs McTuerny, five children and ayah, Mrs Quin, three children and ayah, Mrs P C Heath and three children, Mr Lindsley, Mr Prentice, and Mr J Johnson.

Per Str. *Branksome Hall*, 6, for Liverpool:

Mr R E Forrest, Lieut and Mrs Wapshare and infant, Mr and Mrs Kirkham, Miss Kirkham, Miss Grace Kirkham, Master Kirkham, Mrs Watling and two children, Lieut J. C. Fenton, Major the Hon, and Mrs R H de Montmorency and infant, Mr E A Leach, Mrs Maurice, Mrs Harrison, General W C Hamilton, Mr H Lushington, and Mrs Giraud 2 infants, and 4 children.

PASSENGERS ARRIVED.

Per P. and O. Str. *Mongolia*, 4:

From Southampton.—Mr Suson, Mr R P Alleyne, Mrs Galloway, and European female servant, Major Bannatyne, Surg Major P Smith, Captain Bolton, Mr A McGrath, Mr G Caldecourt, Mr and Mrs Chose, infant and three children, and Mr H Bayley.

From Brindisi.—Major and Mrs Wortley and son and European male servant, Mr F D Davies and Mrs Darralé.

"BOMBAY GUARDIAN."

Subscriptions received from 1st to 8th May 1880.

J. Blunt, 31st May 1880, Re 1; H. Todman, 14th February 1880, Re 1; Rev. John Sloan, 1st May 1881, Rs. 7-10; Surgeon Major Parker, 31st January 1881, Rs. 7-10; R. Hilton, 31st March 1881, Rs. 6; E. Moultrie, 30th March 1881, Rs. 6; A. E. Tinley, 30th June 1880, Rs. 3-13; J. Lodge, (for 2 copies), 1st May 1881, Rs. 12; Captain S. Churchill, 22nd November 1881, Rs. 7-10; J. L. P. Lyons, 1st May 1880, Re 1; Geo. Baird, 1st January 1881, Rs. 7-10.

Advertisements.

BOMBAY AUXILIARY BIBLE SOCIETY.

PULPIT, Family, and School Bibles in English, with marginal references and maps, bound in morocco, sheep, and cloth.—prices varying from annas four to rupees twenty: also Bibles in the Vernacular and other European languages on sale at the Bible Society's Depôt, Bombay.

NEW BOOKS! NEW BOOKS!!

A good supply just received from London. Excellent Illustrated Books for Presents. Sunday School Libraries, Reward Cards, &c. &c.

Call at Depository, or send for Catalogue.

W. J. GLADWIN,
METHODIST BOOK CONCERN,
BYCULLA, BOMBAY.

MRS. COULTER,

MIDWIFE AND LADES NURES,
No. 5 GRANT'S BUILDING, COLABA.

GRATEFUL—COMFORTING

EPPS'S COCOA.

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctor's bills. It is by the judicious use of such articles of diet, that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—See article in the *Civil Service Gazette*.

Made simply with boiling water or milk.
Sold only in Packets labelled:—

JAMES EPPS & CO.,
HOMŒOPATHIC CHEMISTS,
LONDON.

BOMBAY SCOTTISH EDUCATION SOCIETY.

BYCULLA SCHOOL—PAREL ROAD.

Head Master—MR. JAMES MCDONALD,
Head Mistress—MRS. MCDONALD, } With Assistants.

FORT SCHOOL—HUMMUM STREET.

Head Master—MR. A. D. SMEATON,
Head Mistress—MRS. SMEATON, } With Assistants.

Music Master—MR. JOSEPH SCHMUCK.

French Master—SIGNOR PEDRAZA.

R. JEFFREY.
D. MACPHERSON. } Honorary Secretaries.

Boarders (Boys and Girls) are received by Mr. and Mrs. McDonald, and by Mr. and Mrs. Smeaton.
Bombay, January, 1879.

Terms of Advertising: For 8 lines and under, Rs. 1-8; repetition, As. 12; for 30 lines and under, Rs. 3; repetition, Rs. 1-8; for 50 lines and under, Rs. 4; repetition, Rs. 2.

BOMBAY GUARDIAN.

PRICE REDUCED TO Rs. 6.

Terms of Subscription: Rs. 6 in advance per annum; with Indian Postage, Rs. 7-10; with Postage to England, and America via Brindisi Rs. 10-14; to other Foreign Countries Rs. 9-4-0. For smaller periods in proportion. Payable in advance (quarterly where more convenient.) *All business letters should be addressed to Rev. Vishnu Bhasker, at the Anglo-Vernacular Press, No. 36, Tank St., New Nagpada, Bombay.* Letters for the Editor may be addressed to him at the above-mentioned Press.

P. S. Parties who find it more convenient to pay monthly, will pay Half a Rupee at the beginning of each month. In Bombay, a peon with subscription book will call statedly.

SARSAPARILLA.

WILKINSON'S ESSENCE OR FLUID EXTRACT OF

RED JAMAICA SARSAPARILLA

IS THE ONLY PREPARATION RECOGNISED BY

THE FACULTY AS A WONDERFUL PURIFIER

OF THE HUMAN BLOOD.

It is not too much to say that those suffering from the effects of TROPICAL CLIMATES, such as TORPID LIVER DEBILITY, ATTENUATION OF BODY ERUPTIONS, LASSITUDE, &c., will, by taking this extraordinary ESSENCE OF RED JAMAICA SARSAPARILLA soon find, relief and ultimately a cure. It is asserted by those who take a little DAILY (in accordance with the instructions given), the system becomes less liable to attacks of illness

"We cannot speak too highly of it." *Lancet.*
"We recommend your *Red Jamaica Sarsaparilla.*" —*Medical Review.*

"The only preparation for removing what may be called the sequelæ of a mercurial course."—*Sir R Martin.*

"The late Lord Clyde, writing for a further supply of *Wilkinson's Sarsaparilla*, says, "I am never without it, for when feeling depressed or out of sorts from anxiety to fatigue, a dose or two animates me."

"Your *Essence of Red Jamaica Sarsaparilla* CURED me a Torpid Liver after all other remedies failed." *Earl Aldborough.*

PREPARED ONLY BY

Thomas Wilkinson, 270, Regent. Street, London.

Sold in quarter, half, and pint bottles.

CAUTION.—Many spurious, worthless, and injurious preparations are offered to the Public. See that both bottle and label have the Name and Address, also Trade Mark—W. in a Diamond.

WILKINSON'S

BRONCHIO-THORACIC LOZENGES.

AROMATIC TINCTURE OF QUINOIDINE.

WHITMORE'S

COMPOUND LINIMENT OF ARNICA.

STOMACHIC DINNER PILLS.

PREPARED ONLY BY

THOS. WILKINSON, 270, Regent St., London.

TREACHER & Co., BOMBAY, BYCULLA,

POONA &c.

and all respectable Firms in India.

ANCHOR LINE.

OF

Transatlantic, Peninsular, Meditirranean & Indian Steam Ships.

INDIAN SERVICE.

The following sailings have been arranged from Bombay.

To Liverpool Direct.

	Tons.	*H. P.*	*Commander.*	
s. s. "Sidonian"	1235.	203.	McFee.	29th May.
s. s. "Britannia"	3060.	500.	R. Hutchison.	30th June.
s. s. "Olympia"	2050.	424.	T. G. Craig.	17th July.

The Sidonia has not a Passenger accommodation.

To Marseilles.

s. s. "Alexandria"	1629.	424.	A. Lindquistez.	15th May.

For Naples and Liverpool.

s. s. "India"	2289.	500.	Geo. H. Read.	12th June.

These steamers have been specially fitted for the Indian Trade and have accommodation for a large number of saloon passengers.

Each steamer carries a Surgeon and Stewardess.

Fare through to	New York	Rs. 600.
„ „	Liverpool	„ 500.
„ „	Marseilles & Genoa	„ 450.
„ „	Naples	„ 400.

For plans, hand-books of information and for any further information.

Apply to W. & A. GRAHAM & Co.,

Graham's Buildings Bombay. *Agents.*

N. B.—The New York passages are booked in connection with the Co.'s Atlantic Mail Service either from Greenock or from London.

There are weekly Sailings from either place.

HALL LINE.

BETWEEN

BOMBAY AND LIVERPOOL CALLING AT MALTA.

The following sailings have been arranged from Bombay.

	Tons.	*H. P.*	*Captain.*	
s. s. "City of Baltimore"	2300.	300.	J. Verriel.	19th May.
s. s. "Rydal Hall"	2700.	400.	O. Lloyd.	18th June.
s. s. "Speke Hall"	2700.	400.	W. Brand.	sailing on 21st July.

These fast steamers have been specially built and adapted in every way for the Bombay trade.

Each steamer Carries a Surgeon and Stewardess.

FARE TO MALTA Rs. 400.
„ „ LIVERPOOL „ 500.

For plans, handbooks or for any other information.

Apply to W. A. GRAHAM & Co.

Graham's Buildings Bombay. *Agents.*

MR. DAVID MCIVER'S LINE OF STEAMERS.

Bombay to Liverpool Via Suez Canal.

The followrng sailings have been arranged from Bombay.

	Tons.	*H. P.*	*Commander.*	
s. s. "Thessaly"	1925.	200.	F. Harbord.	5th June.

FARE Rs. 400.

For further particulars apply to

W. & A. GRAHAM & Co.
Agents.

Bombay, 23rd March 1880.

ASIATIC SOCIETY MUMBAI

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

BOMBAY TRACT AND BOOK SOCIETY.

The attention of the Friends of the above Society, and of the Public generally, is invited to the following selection from the stock of books now on sale at the Depot.

A Discount of 10 per cent is allowed off the prices of English books (except periodicals and those marked nett) when purchases are made within one calender month to the value of Rs. 10 and upwards. Payment either in cash or on presentation of account at the beginning of the month suceeding the purchases. (Address —The Superintendent.)

	Rs.	A.	P.
The Redeemer— Pressense	3	12	0
Heresy and Xian Doctrine —do—	7	8	0
Early years of Xianity —do— 4 vols. *nett.*	16	14	0
Christian Life and Practice in the Early Church —do—	7	8	0
Complete Set (7 Vols.) *nett*	33	12	0
Superhuman Origin of the Bible. —Rogers	3	12	0
Theology of the New Test. Oosterzee	3	12	0
Plain Pulpit Talk—Thos. Cooper	3	12	0
God, the Soul & a future state—„—	1	9	0
Verity of Christ's Miracles —„—	1	9	0
Do. do. Resurrection —„—	1	9	0
Evolution [of time —„—	1	9	0
Bridge of History over the Gulf—„—	1	9	0
Hand book of Theology—Field	3	2	0
Lectures on Preaching—Dale	3	12	0
The Jewish Temple —„—	3	12	0
Abbott's New Test. Com. 4 Vols. *nett*	17	12	0
Regeneration—Anderson [Crie	1	9	0
The Religion of our Literature—Mc	5	10	0
The Glory of the Cross—Mackay	1	9	0
Earth and Man—Dawson	4	11	0
Fossil Men and their modern representatives —„—	4	11	0
Life of Robert Halley	4	11	0
Light and Truth—Bonar. 5 vols. *nett*	14	10	0
Song of the New Creation —do—	3	2	0
By Frances Ridley Havergal.			
My King	0	10	0
Royal Bounty	0	10	0
—„— Commandment	0	10	0
—„— Invitation	0	10	0
Loyal Responses	0	10	0
Kept for the Master to use	0	10	0
Under the Surface	0	15	0
Under His Shadow	0	15	0
Song Ministry	0	15	0
Morning Bells	0	7	6
Morning Stars	0	7	6
Evening Pillows	0	7	6
The Rent Veil	1	14	0
Sermons and Lectures—Seeley	6	9	0
Inner Life of the Religious Societies of the Common wealth—Barclay	7	8	0
The New Hebrides and Xian Missions —Steel [McCosh	5	5	0
Divine Method of Government—	6	9	0
From Day to Day—Norman McLeod	4	11	0
Regeneration—Anderson	2	3	0
The Scott Worthies—Howie	4	11	0
The English Reformation—Geikie	4	11	0
Times before the Reformation—Diniwiddie [McLaren 3 Vols.	2	3	0
Sermons Preached in Manchester	8	7	0
Great and Precious Promises—Geikie	1	9	0
Homiletics or the Theory of Preaching—Vinet —do—	5	10	0
Outlines of Theology —do—	3	12	0
Outlines of Philosophy —do—	3	12	0
Pastoral Theology —do—	2	3	0
Studies in Pascal —do—	3	2	0
Set of 5 Vols. *nett*	16	10	0
The True Vine—Rev. H. MacMillan.	3	12	0
Bible Teachings in Nature —„—	3	12	0
Ministry of Nature—The. —„—	3	12	0
The Sabbath of the Fields —„—	3	12	0
Per set (4 vols.) *nett*	13	8	0
Thelological Lectures on subjects Connected with Natural Theology, Evidencies of Xianity, and the Cannon and inspiration of Holy Scripture by W. Cunningham	7	8	0

	Rs.	A.	P.
Suffering Saviour—Krummacher—	4	11	0
David, King of Israel —„—	4	11	0
Discourses on the Book of Revelation —Gregory [all Ages—Phelps	3	2	0
The Old Testament a living book for	3	2	0
Grace for Grace—James	2	3	0
The Victory of Faith—Hare	4	1	0
Life of Christ—Farrar 2 Vols. *nett*	13	8	0
Divine Footprints in the Field of Revelation—Griffiths	4	11	0
Responsibility for the Gift of Eternal Life—MacLeod Campbell	3	2	0
Thoughts on Revelation —„—	3	2	0
Reminiscenses and Reflections —„—	4	11	0
Christ the Bread of Life —„—	2	13	0
Set of 4 Vols. *nett*	12	6	0
Sermons by F. W. Robertson 4 Vols.	8	12	0
Lectures, addresses and Literary Remains of F. W. Robertson	3	2	0
Set of 5 Vols. *nett*...[way.—Rhodes	10	13	0
Our visit to Rome, with notes by the	1	9	0
Four Phases of Morals—Blackie	3	2	0
Apocalyptic Histories [—Gayer	3	2	0
Papal Infallibility and Supremacy.	3	2	0
Self-Help.—Smiles	3	12	0
Character —„—	3	12	0
Thrift —„—	3	12	0
Per set *nett*	10	2	0
Coleridge's Friend 2 Vols	3	2	0
—do— Church and State	1	9	0
—do— Aids to Reflection	2	3	0
The Amens of Christ—Bowen	3	2	0
Daily Meditations —do—new edit.	3	2	0
The Christian Contemplated—Jay	3	2	0
Science of Revealed Truth impregnable—Gordon [child	3	2	0
Brief Expositions of Scripture—Lief	2	3	0
Our Father in Heaven—Wilson	1	9	0
Beginning Life—Tulloch	2	13	0
Home Education—*Isaac Taylor*	3	2	0
Elements of Thought—do—	2	8	0
Fanaticism —do—	3	2	0
Day by Day—Everard	2	3	0
Israel's Iron Age—Dods	3	2	0
Mohamed, Buddha and Christ—do—	2	3	0
Revelation considered as light-Ewing	4	11	0
The New Life—Bushnell	2	3	0
Hugh Miller's Works, at 3-2-0 each.			
Headship of Christ			
Footprints of the Creator			
Testimony of the Rocks			
Sketch book of Popular Geology			
My Schools and Schoolmasters			
The Cruise of the Betsy			
Tales and Sketches			
Scenes and Legends			
Essays Historical and Critical			
Edinburgh and its Neighbourhood			
Complete set *nett*	28	2	0
The Influence of Jesus—Brooks	2	13	0
The Person of Christ—Schaff	2	3	0
Christ bearing Witness to Himself—Chadwick [Lord—Blaikie	3	2	0
Glimpses of the Inner Life of Our	2	3	0
The World of Ancedote—Paxton Hood	3	12	0
Life of Thos : Cooper			
—„—Thos. Chalmers	7	8	0
—„—Jno. Knox—McCrie	2	3	0
Life of Andrew Melville—do—	3	12	0
—„—Madame Guyon	3	12	0
—„—Wm. Arnot	5	10	0
Memoirs of Rev. C. G. Finney	6	9	0
The Rise of the Huguenots—Baird—2 vols	9	6	0

	Rs.	A.	P.
Notes for Bible Readings—Moody	2	3	0
Do do Cheap edition	1	9	0
The Truth of God's Salvation—Chase	2	13	0
Thos : Chalmers, a Biographical study—Jas Dodds	2	3	0
Thos : Chalmers, His Life and its Lessons—Rev. N. L. Walker	0	15	0
Homilies on Xian Work—Stanford	2	3	0
ArcticExplorations—Kane [lantyne	3	2	0
Midnight marches thro' Persia—Bal-	7	0	0
Heroes of the Mission Field—Walshe	3	2	0
Knots united—Ryle [jects—do—	4	11	0
Holiness and other kindred sub-	2	3	0
Caird's Sermons	3	2	0
Fulness of Blessing—Miss Smiley	3	2	0
Guthrie's Works at 2-3-0			
The City, its Sins and Sorrows.			
Man and the Gospel.			
Our Father's Business.			
Out of Harness.			
The Parables.			
Speaking to the Heart.			
Sundays abroad.			
Studies of Character.			
Way to Life.			
Per set *nett*	17	10	0
Life of Norman McLeod 2 vols. *nett*	14	10	0
Life of Dr. J. Wilson (reduced) *nett*	9	0	0
Life & Letters of Faraday. 2 vols. *nett*	15	12	0
Life of Dr. Alex. Duff. 2 vols. *nett*	13	8	0
The Progress of Divine Revelation—Stoughton [—Daunt	3	10	0
Person and offices of the Holy Spirit.	2	3	0
Patriarchs and Lawgivers of the Old Testament—Maurice	3	2	0
Prophets and Kings of—do— —do—	6	9	0
The Oxford Teachers Bible —Morocco—Flaps 8-7-0 and	9	11	0
Bagster's Teacher's—do—Miniature size, at 3-2-0 ; 5-10-0 ; 6-0-0 ; 6-9-0 and	10	0	0
Biblical Geography and Antiquities —Barrows— [the Bible —do—	3	11	0
New Introduction to the Study of	3	6	0
Limitation of Life and other Sermons—Taylor	4	11	0
Aldershot—A Record of Mrs. Daniel's Work amongst the Soldiers	2	3	0
Differences of the Four Gospels—Jukes [salism—Gregory	1	9	0
Conditional Immortality and Uniyer-	1	9	0
The Eternal Purpose of God—Kelly	2	8	0
The Holy Childhood	2	3	0
Gates into the Psalm Country-Vincent	2	3	0

ILLUMINATED WALL TEXTS, a great variety, in Oxford Frames from Rupees 1-6-0 to 6-12-0 each.

Recent Marathi Publications.

Opening of the Prison	0	0	6
Letters to the Kunbis	0	0	6
Life of Robt. Annan	0	2	0
What is in the Veda?	0	1	0
The Holi	0	0	6
Walayat Ali, the Martyr	0	0	3
The Railway Train	0	0	3
Little Woodcutter and his dog Cæsar	0	0	6
The Beatitudes of the Kingdom 0-4-0 &	0	6	0
Hindu objections answered	0	0	6
Narnayak	0	2	0
Memoir of Rev. Ed. Payson	0	0	6
Pilgrimage to Nasik	0	0	6

Printed and Published for the Proprietor by SUMANT VISHNU KARMARKAR *Printer* at the ANGLO-VERNACULAR PRINTING PRESS, No. 36, Tank Street, New Nagpada BOMBAY.